

election it was said that the people had put the city  
in their hands  
and that they ought to profit by it. When Leo X was  
elected pope  
he said, "God has given us the papacy; now let us  
enjoy it."<sup>1</sup>

**232.** Mores and morals ; social code. For every one  
the mores  
give the notion of what ought to be. This includes  
the notion  
of what ought to be done, for all should cooperate  
to bring to  
pass, in the order of life, what ought to be. All  
notions of  
propriety, decency, chastity, politeness, order,  
duty, right,  
rights, discipline, respect, reverence, cooperation,  
and fellowship,  
especially all things in regard to which good and  
ill depend  
entirely on the point at which the line is drawn,  
are in the  
mores. The mores can make things seem right and  
good to one  
group or one age which to another seem  
antagonistic to every  
instinct of human nature. The thirteenth century  
bred in every  
heart such a sentiment in regard to heretics that  
inquisitors had  
no more misgivings in their proceedings than men  
would have  
now if they should attempt to exterminate  
rattlesnakes. The  
sixteenth century gave to all such notions about  
witches that  
witch persecutors thought they were waging war on  
enemies of  
God and man. Of course the inquisitors and witch  
persecutors  
constantly developed the notions of heretics and  
witches. They  
exaggerated the notions and then gave them back  
again to the  
mores, in their expanded form, to inflame the hearts  
of men with  
terror and hate and to become, in the next stage, so  
much more  
fantastic and ferocious motives. Such is the  
reaction between  
the mores and the acts of the living generation.  
The world  
philosophy of the age is never anything but the  
reflection on the  
mental horizon, which is formed out of the mores, of

the ruling  
ideas which are in the mores themselves. It is from  
a failure to  
recognize the to and fro in this reaction that the  
current notion  
arises that mores are produced by doctrines. The  
"morals" of  
an age are never anything but the consonance  
between what is  
done and what the mores of the age require. The  
whole revolves  
on itself, in the relation of the specific to the  
general, within  
the horizon formed by the mores. Every attempt to  
win an out-  
side standpoint from which to reduce the whole to  
an absolute

<sup>1</sup> Symonds, *Renaissance* ^ I, 372.